Volume LXXVI CHICAGO, SEPTEMBER 30, 1915 Number 5

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE RAINBOW

"These things are real," said one, and bade me gaze
  On black and mighty shapes of iron and stone,
On murder, on madness, on lust, on towns ablaze,
  And on a thing made all of rattling bone:
"What," said he, "will you bring to match with these?
  "Yea! War is real," I said, "and real is Death,
A little while—mortal realities;
  But Love and Hope draw an immortal breath."

Think you the storm that wrecks a summer day,
  With funeral blackness and with leaping fire
And boiling roar of rain, more real than they
  That, when the warring heavens begin to tire,
With tender fingers on the tumult paint;
  Spanning the huddled wrack from base to cope
With soft effulgence, like some haloed saint,—
  The rainbow bridge eternal that is Hope.

Deem her no phantom born of desperate dreams:
  Ere man yet was, 'twas hope that wrought him man;
The blind earth, climbing skyward by her gleams,
  Hoped—and the beauty of the world began.
Prophetic of all loveliness to be,
  Though God Himself seem from His station hurled,
Still shall the blackest hell look up and see
  Hope's rainbow on the summits of the world.

From the Silk Hat Soldier. —*Richard Le Gallienne.*

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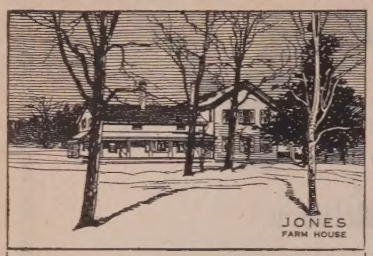

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVI. THURSDAY, SEPTEMBER 30, 1915. NUMBER 5

THE FRAGRANCE ALONG THE WAY

"Only once more," was my dying friend's longing,—
"Once more let me look on the spring flowrets sweet."
Through glade and woodland, I sought the wild-blossoms
Her eyes to brighten. But when we shall meet,
May those eyes see my gift? I can only say:
"I breathed love's fragrance along the way."

Glorious the landscape I aimed to fasten
By magic colors on canvas white.
Finest skill and art that my hand could muster
I gave to that task with uttermost might.
But if it's a failure; my long efforts foiled?
God's beauty has thrilled me, as at it I toiled.

Seeking truth's secrets, I braved the world's censure;
Earth's honours I lost for a true woman's love.
Fussy conscience! Blind justice! They cost me wealth's millions.
Shall I look for reward to some High Court above?
I wait not that judgment; I cherish no fear.
Let God's law rule within and his smile be upon me,
Then Heaven's sunshine is mine; it's mine now—and here.

JAMES THOMPSON BIXBY, Ph. D.

A writer in the *Hibbert Journal* for July, Prince Eugene Troubetzkoy, writes on the "Unity Beneath the Present Discord," and finds a hopeful hint in the "deep spiritual sacrifice exercised by all parties in the present European war."

The Christian Life of London has chased down the inspiring story of the angels that were seen hovering over the English army during the battle of Mons. It is notable that the record of this miraculous appearance cannot be traced nearer the alleged event than three months, and now the naughty newspaper man has been discovered who confesses that "he made up the story out of his own head." Most miracle stories probably had like genesis and are destined to a similar disillusion.

The Mohammedans are distressed over the phonograph when it is used to recite verses from the Koran. The Moslem world fears that when it reproduces recitations from the Koran it may tend to unbelief because the thing heard is not the voice of man, the hearing of which is commanded by God and no heavenly reward can be expected for the listener of this mechanism. There were phonographs in the pulpit before Edison devloped his instrument.

Our neighbor across the seas, the *Inquirer*, rejoices in a double-leaded editorial on "Patriotism," because it "awakens the capacity for devotion, service and heroism. Loyalty to a nation elevates and upbuilds by the memory of great deeds, etc., etc." This is very true and very good, but to the cultivated and the pure minded it is but a small step over the national boundary into the homeland of humanity. The world is none too large a home for the true patriot and humanity is none too scattered or diversified to become confessed and beloved brothers and sisters in that homeland.

The recent retirement of the Rev. John Clifford from a London pastorate of fifty-seven years is an event worthy of comment far beyond the confines of the Baptist Church to which he nominally belongs. *The Christian Commonwealth* speaks of his amazing energy, his unsurpassable devotion, his large heartedness and breadth of mind, his championship of unpopular causes, his readiness to help individuals and movements as being the adequate explanation of the gratitude of countless thousands. At the farewell service Mr. and Mrs. Lloyd George sat on the platform. Dr. Clifford welcomed his successor, the Rev. S. W. Hughes, as coming to a home, not simply to a church but to a Brotherhood.

All witnesses seem to unite in a tribute to the statuary of the Panama Exposition. Sculpture seems to occupy the front of the stage and the woman hand is frequently in evidence among the sculptors. The Rev. Clarence Reed in an appreciative article in the August *Pacific Unitarian* dwells upon "the spiritual note in much of the sculpture of the Exposition." The very titles witness to the spiritual life of the people and the age that brought about the Panama Exposition. "The Genius of Creation," "The Court of the Universe," "The End of the Trail," "Fountain of El Dorado," "The Fountain of Youth," "The River of Life," "The Burden Bearers," "The Adventurous Bowman," "The Sun Vow." When this statuary is made available to the student in reproductions it will offer great sermon material to the preacher who has eyes to see and ears to hear.

Prof. George A. Coe of the Union Theological Seminary has brought his subtle metaphysical mind to bear upon the problem of "Why do ministers want Billy Sunday? Is their approval of him paradoxical?" in a recent number of the *Congregationalist*. The opening sentence is typical of his wisdom. "The most aston-

ishing thing about Billy Sunday is not his popularity with the masses but his power over ministers." After giving the ministers the benefit of all possible "allowances," he says, "Must the world be saved at this cost? And once it is thus saved in what sense is it really saved at all? To what extent are ministers following the *Zeitgeist* into a shallow pragmatism, missing the pragmatic depths?" He concludes by saying that Billy Sunday did not invent his conception of our religion, he got it from his ecclesiastical teachers. Perhaps he did invent the offensive elements in his methods, but "their vogue is due chiefly to the regular clergy."

Printing Press War Activities

Here they are arranged on the editorial table: Some thirty volumes dignified with covers, twice as many pamphlets, more or less sumptuously printed, bolstered with the names of those who speak with more or less authority, many of them representing official documents. They represent in the main the midsummer harvest and are only such as have found their way along the bypaths into this modest editorial nook represented by UNITY. Prose and poetry, pro-German, pro-Britain, argument and prophecy, statistical and religious, appeals to history and forecasts of that which is to come.

The list hereunto affixed may well be regarded as typical of the much longer line that has been published in English alone. The imagination staggers in trying to conceive of the, perhaps, longer shelf of war literature published in German, French, Russian and the farther off languages of the East. We may be assured that from Constantinople to Washington the printing press has been turning out its awful burden of war books.

We realize that the mere technical list of titles, authors and publishers will be the most valuable as well as the most interesting part of this editorial, but we may perhaps aid the reader, touched into inquisitiveness by the awful agony, to read somewhat more intelligently into this literature illuminated by the glare of camp fires, the lightning flashes from the trenches, emphasized by the groans of the dying, and sanctified by the tears of widows and orphans.

Here perhaps is the most comprehensive collection of "Diplomatic Documents Relating to the Outbreak of the European War,"[1] in flaming red cover, printed under the authority of His Majesty's Stationery Office, London. It gives the British diplomatic correspondence, extracts from the French Yellow Book, the Russian Orange Book, the Belgian Gray Book, the Serbian Blue Book, the German White Book, the Austro-Hungarian Red Book.

[1] Collected Diplomatic Documents Relating to the Outbreak of the European War, by Harrison and Sons, London. Price One Shilling.

Next in line, bearing as it does a quasi official character as Lord Sydenham, former Governor of Bombay, writes the introduction, and Sir Gilbert Parker, who "Sends it herewith," is "India and the War"[2] with its thirty illustrations. This may well be classed among the flaming books of military jingoism. It is an edition de luxe with a vengeance, full of the glare and glitter of the vulgarly "noble," the pomp of aristocracy, the embroidery of the militant. There must be a silent, modest, pacific India back of all this, else our reverence for its ancient faith and our hope for the regeneration of the Hindu is in vain. Sixteen illustrations in color, eighteen in half tone, of men on horseback, out-rivaling in brilliant costumes the birds that fly in tropic jungles. What splendid horses, caparisoned for war, what decorative swords and spears gathered from the militant India, men entitled to salutes of fifteen guns and up to thirty and beyond. Here are "His Highness *This*" and "His Mightiness *That*"—"Rajas," "Maharajas," nothing less than a "Colonel" and "Major Generals" galore. In the presence of this display of men who have "covered themselves with glory" on "nameless fields, the brilliant and bewitching posters soliciting recruits for the army and navy of the United States are but cheap billboard art. One turns from this book and reads with a relish Le Gallienne's "Illusion of War," the closing lines of which form our comment on this book:

O it is wickedness to clothe
  Yon hideous grinning thing that stalks
Hidden in music, like a queen
  That in a garden of glory walks,
Till good men love the thing they loathe.
  Art, thou hast many infamies,
But not an infamy like this;
  O snap the fife and still the drum,
And show the monster as she is.

Far afield in the realm of literature are the next three books, so full of pathos, so steeped in the sincerity born out of bitter experience, Emile Verhearen, the poet laureate of Belgium, has told of its "Agony"[3] in plain prose, sung its sorrows and its hopes in the drama entitled "The Dawn."[4] Considering the nearness of the woe the poet has maintained a remarkable degree of deliberation and commendable reserve. Here at least is unquestioned sincerity, a cross section of Belgium's woe born out of Belgium's wrongs. Here is verified Emily Dickinson's lines:

"I like a look of agony,
  Because I know it's true;
  Men do not sham convulsion,
  Nor simulate a throe."

We have already called attenion in these columns to "The Sorrows of Belgium,"[5] in six scenes, by the

[2] India and the War, Introduction by Lord Sydenham, Hodder and Stoughton, London. Price One Shilling.

[3] The Agony of Belgium, by Emile Verhaeren, Houghton Mifflin, Boston. Price $1.25 net.

[4] The Dawn, by Emile Verhaeren, translated by Arthur Symons, Small, Maynard & Co., Boston.

[5] The Sorrows of Belgium, by Leonid Andreyev, Macmillan Co., New York.

rising Russian poet and dramatist, Andreyev. He has been very successful in his interpretation of the sorrows of Belgium but obviously inadequate in his interpretation of the inner life and power of the German army in Scene V.

"The Real Truth About Germany,"[6] from the English point of view by Douglas Sladen; "Can Germany Win?"[7] by an American, "represent the question from one angle, while "The German Enigma; Being an Inquiry Among Germans,"[8] by Georges Bourdon, a Frenchman. The work "Of a good European who wishes to put an end to the senseless competition in armaments, and to the international distrust and nervousness which are the main causes of such armaments," shows much labor and a commendable effort at fairness. The last chapter is entitled, "The Right Road," and in the closing sentences of the book appear these appealing and prophetic sentences published in October, 1914:

"Face to face, with lowering brows, both stand hesitating which road to take. Both are in search of the same path, but do not know it. It lies under their very eyes bathed in radiant light, but they see it not. Misunderstanding, bad temper, ignorance, and pride are not the guides which will lead them to it, but wisdom, truth, justice, civilization, self-sacrifice, and concord. These are the voices worthy of the attention of noble souls. They are the voices of peace.

"Germany! O Germany! why will you not hear the despairing appeal, the peaceable appeal that comes from the heart of Alsace."

In January of this year George Haven Putnam collected and introduced with a "foreword" representative papers from the pen of the much quoted, much dreaded and abused, and perhaps much misunderstood, Treitschke, under the title of "Germany-France-Russia and Islam."[9] These papers treat of Turkey and the Great Nations, Germany and the Oriental Question, "What Germany demands from France," the "Alsace and Lorraine problem," "Luther and the German Nation, "Gustavus Adolphus" and "Our Empire." This book deserves at least patient reading on the part of pro-Britain as well as pro-German. It may well be considered as orginal documents in the controversy. The German side of this horrible war, the child of mountainous misunderstandings and misjudgments, born out of jealousies, rivalries and the cowardice bred by the militancy from which no side is free, is well presented by the small book in paper covers, "England and Germany,"[10] by Houston Stewart Chamberlain, an Englishman by birth, Frenchman by education and a German by marriage, and the larger book, "England or Germany?"[11] by Frank Harris, a Kansas man who followed Morley as editor of *The Fortnightly Review,* was once editor and owner of *The Saturday Review,* subsequently editor of *Vanity Fair,* and is the author of plays and literary interpretations. His last chapter contains some searching reflections upon the effect of the war upon America, from which we cannot refrain from copying the following:

"The next result of the war here is the present agitation for a large increase of our army and navy. Armament makers and dealers in munitions of war are pretty sure to press their case as strongly as possible, and while the thinker realizes that the result of the war should be to induce America to seek peace and pursue it more resolutely than ever, the trades and professions interested in producing the materials of war, are determined to make America pacific by providing her with many new and sharp teeth. They refuse to believe with Shakespeare that "the power to do ill deeds, often makes ill deeds done."

. . . . . .

Instead of increasing our army and navy and so copying Germany in the militarism which most Americans dislike, it would be well for us to imitate Germany in those departments of life in which she has set the world a great example and been most successful."

"The Future of World Peace"[12] is the title of a book of charts and diagrams technically arranged by the skillful and ingenious Roger W. Babson, treating in his searching way the "Attitude of America," the "European War," "How War Can be Avoided," "Questions Answered" and "Internationalism or Militarism." The book is dedicated to William J. Bryan and eight representatives of other American Republics, "Members of the Neutrality Commission who are taking the first step toward a neutralized sea." A small book of a hundred and forty-two pages in large type and striking diagrams. A book to be studied.

William I. Hull of Swarthmore College, perhaps the most learned American authority on the two Hague Conferences, has put much wisdom and learned research in the little book entitled "The Monroe Doctrine: National or International?"[13] It is time that the intelligent American began to realize that the Monroe Doctrine is a last year's bird's nest; that democracy is not the peculiar possession of the Western Hemisphere, but is the need and demand of the whole world. "Ways of War and Peace,"[14] by Delia Austrian, a book of 1914, deserves a place in this list if for no other reason than that it is the voice of a woman, a cultivated and traveled woman at that, a co-worker with Dr. Hale, Edwin D. Mead and others. She discusses the "meaning of this war to woman kind," tells us "how it feels to be without money," what the Queen of Holland is doing to preserve peace, what royal women are doing while their husbands are at war, what the royal children are to do if their parents are put out of business, and a Christmas without a Santa Claus. She tells us that "It was an American that made the Peace Palace a reality, it will be an American

[6] The Real Truth About Germany, by Douglas Sladen, G. P. Putnam's Sons, New York. Price $1.00.

[7] Can Germany Win? By An American, G. P. Putnam's Sons, New York. Price $1.00.

[8] The German Enigma, by Georges Bourdon, Georges Crês Et Cie, Paris.

[9] Germany, France, Russia and Islam, by Heinrich von Treitschke, G. P. Putnam's Sons, New York. Price $1.50 Net.

[10] England and Germany, by Houston Stewart Chamberlain. (No Publisher Given.)

[11] England or Germany, by Frank Harris, The Wilmarth Press, New York. Price $1.00.

[12] The Future of World Peace, by Roger W. Babson, Babson's Statistical Organization, Boston.

[13] The Monroe Doctrine, National or International? by William I. Hull, G. P. Putnam's Sons, New York. Price $0.75.

[14] Ways of War and Peace, by Delia Austrian, Stanhope-Dodge Pub. Co., New York.

again who will make eternal peace more than a promise." That

"The Americans are in no small part responsible for these high prices and foolish luxuries. These hard times, experienced in the war zone, may result in bringing them to their common sense, so that they can again enjoy the simple living."

"The Bible and Universal Peace,"[15] by George Holley Gilbert, whilom professor in the Chicago Theological Seminary, is a sane word spoken by a Bible scholar on the relation of the Bible to the war problems of today. He sees and states clearly how the Bible as studied has been a source of inspiration to the militant man and the influence of the Bible in modern warfare has been great. He tells us:

"No book is now so dangerous to peace as is the Bible when read by devout ignorance and pious selfishness in the stress of some real or imagined national peril." And no book has resources available for the abolition of war that are at all comparable to the resources of the Bible."

Remembering the inspirations which Oliver Cromwell drew from the Psalms as he and his followers rushed madly into battle, he calls for a drastic revision and expurgation of the Psalms as a clear and pressing Christian duty. The book is a liberating contribution to the student of theology as well as the student of war.

E. Ellsworth Shumaker's "The World Crisis and the Way to Peace,"[16] is a moving appeal of one who finds in this present emergency a loud call to the United States for leadership, this world's crisis is a great opportunity. The solution is not to come with victory on battle fields but by a return of weary and wasted people to the simple ways of wisdom and justice. He says:

"In Europe *now* we see enough of subtleties, circuitous diplomacies, legal technicalities, and Machiavellian duplicities. May God give the World honest love and straightforwardness henceforth! and see what that will do.

And no President since Lincoln has been more fit to lead in so grave and high a work. Happy the Nation with a Leader so strong and calm and superior. Happy also the Nation, at such a time, whose Secretary of State is large and generous of nature. Great souls, both of them, lovers of peace, and withal fearless men. No Nation in this great Crisis has opportunity like ours, and none Leaders more fit."

"The Fight for Peace,"[17] by Sidney L. Gulick, "The Last War,"[18] by Frederick Lynch, "Christ or Napoleon—Which?"[19] by Peter Ainslie, "The Christian Equivalent of War,"[20] by D. Willard Lyon, "The Cause of the War,"[21] by C. E. Jefferson, and "Christianity and International Peace,"[22] the larger book by the same author, may be grouped together as the latest utterances of what may be called orthodox Christianity on this great and important question. All of these writers are more or less directly connected with the Federal Council of Churches of Christ in America. Mr. Gulick is Associate Secretary of the Commission on Peace and Arbitration of that organization and has been a close student as well as observer of the better life of Japan. Frederick Lynch is Secretary of the Church Peace Union. Mr. Ainslie is a member of the Board of the Church Peace Union, was a delegate to the Church Peace Conference at Constance, which was adjourned before organized by the war explosion. Dr. Lyon is Secretary of the Foreign Department of the Y. M. C. A., and Mr. Jefferson, Pastor of the Broadway Tabernacle, New York City, is Secretary of this organization.

All these books are full of virility. They have been written by men of blood and something better than iron, their nerves represent steel—iron in its highest stage of development, watch spring iron. Mr. Jefferson's book consists of six lectures. The most comprehensive of the series and perhaps the most available one hand-book for the student. The fifth chapter on "Some Fallacies of Militarism" is a splendid refutation of the arguments of the stand-patter, the panicky coward who is afraid to trust his nation unguarded over night lest some foreign foe, who has not appeared during the last hundred years, will surprise him some dark night. The "Look at China!" "There has always been war, there always will be war" arguments are very frankly faced and reduced to an absurdity. It is well for peace students to be reminded that "All militant nations are sooner or later invaded and all without exception go down at last in blood. No empire has gone to death except to the strains of martial music." This group of six books offer material ready to the hand of the minister who has not yet beaten these problems out in his pulpit and who has hesitated to preach about the things he does not know.

Last in this long shelf of books comes the richest because most academic, the most convincing because the most learned book of the series, David Starr Jordan's "War and the Breed,"[23] the last of the splendid series of books which this man of the study, this college man, whose preparation for this high task of interpreting the life of nations, was the study of snakes and fishes. His sociology is solidly based upon biology. In this book his "Blood of the Nations" and "The Human Harvest" have been recast and amplified in such a way as to make it perhaps the most encyclopedic short study of war available to the English reader. The book is dedicated to Andrew D. White, "who taught me to see in History not a succession of events but a segment of human life." Reader, if you can get but one book, get this, and if you forget all

[15] The Bible and Universal Peace, by George Holley Gilbert, Funk & Wagnalls, New York. Price $1.00 Net.

[16] The World Crisis and the Way to Peace, by E. Ellsworth Shumaker, G. P. Putnam's Sons, New York. Price $0.75 Net.

[17] The Fight for Peace, by Sidney L. Gulick, F. H. Revell Co., New York.

[18] The Last War, by Frederick Lynch, F. H. Revell Co., New York. Price $0.75 Net.

[19] Christ or Napoleon—Which? by Peter Ainslie, F. H. Revell Co., New York.

[20] The Christian Equivalent of War, by D. Willard Lyon, Associated Press, New York.

[21] The Cause of the War, by C. E. Jefferson, Thomas Y. Crowell Co., New York. Price $0.50 Net.

[22] Christianity and International Peace, by Charles Edward Jefferson, Thomas Y. Crowell Co., New York. Price $1.25 Net.

[23] War and the Breed, by David Starr Jordan, The Beacon Press, Boston.

else take note of Will Irwin's word in the ninth benignant appendix:

"Those who advocate war for war's sake are illogical and wrongheaded in nothing so much as their illusion that men 'grow soft in peace,' that without war, the 'manly qualities die out.'"

"When war is forced upon a nation, as it has been upon the more civilized nations of Western Europe, it is, of course, necessary to fight back. It is especially necessary in this case, if you believe in maintaining a blood-bought democracy. But let us be honest, even in the midst of the struggle. Peace has brought to Europe, not decadence, but such manly fiber as the world never knew before. Perhaps this has happened because the men of manly fiber have had a chance under peace to live and breed their kind. One suspects that just to live well in this complex, modern world—to be deaf to siren songs, to be calm in adversity, to keep working, to endure bereavement and disappointment, to break untrodden ways through the wilderness of industry, commerce and science—that all this breeds enough of manly fiber. After this war let no worshiper of bleeding gods put in his sermons of valor the statement that peace breeds degeneracy. It is not peace which does this; it is too much war."

Turning from prose to poetry we find at the end of our shelf an English collection of war poetry under the belligerent title of "Remember Louvain!"[24] a selection of the old-time martial poetry, of which "The Charge of the Light Brigade" is perhaps the best known sample. This war produces little such poetry.

"Contemporary War Poems,"[25] a collection by Professor Erskine of Cornell, published by the American Association for International Conciliation, is of a very different kind. The poetry of today is through with brass buttons and gold lace and hears the groans behind the music of drum and fife. This collection of thirty-seven poems is printed for free distribution. It is the best tract of the times. Le Gallienne's "The Silk Hat Soldier,"[26] and Percy MacKaye's "The Present Hour,"[27] have been already alluded to and quoted from in these columns. "War Brides," by Marion Craig Wentworth, and the unpublished but enacted "Moloch," by Beulah Marie Dix, represent the deeper insight of the poets of today, too many of which have been blinded by the powder smoke and their ears deafened to the higher calls by the roar of artillery.

Turning from the bookshelf to the pile of pamphlets we take up first twenty-four out of thirty-four English "Papers for War Time," clearly printed, substantially bound in green paper, bearing the imprint of the Oxford University Press, edited and published, we infer, by the World Alliance of Churches for Promoting International Friendship—the British Group. A list of titles and authors is itself instructive. The work of the committee is very perplexing and to our mind contradictory. It frankly admits that "the world is gone pagan." That the "members of the body of Christ are tearing one another, and His body is bleeding as it once bled on Calvary; but this time the wounds are dealt by His friends. It is as though Peter were driving home the nails and John were piercing the side." "And yet," and yet once more, the horrible work is justified and it is claimed that "Christianity is thereby promoted." But see the list! It will be noticed that two of the pamphlets out of the twenty-four were written by women.

PAPERS FOR WAR TIME.

No. 1. Christianity and War, by William Temple, M. A.
No. 2. Are We Worth Fighting For? by Richard Roberts.
No. 3. The Woman's Part, by Elma K. Paget.
No. 4. Brothers All—The War and the Race Question, by Edwyn Bevan, M. A.
No. 5. The Decisive Hour, Is It Lost? by J. H. Oldham, M. A.
No. 6. Active Service—The Share of the Non-Combatant, by W. R. Maltby.
No. 7. The War Spirit in Our National Life by A. Herbert Gray, M. A.
No. 8. Christian Conduct in War Time, by W. H. Moberly, M. A.
No. 9. The Witness of the Church in the Present Crisis, by X.
No. 10. The Real War by W. E. Orchard, D. D.
No. 11. Love Came Down at Christmas, by George Hare Leonard, M. A.
No. 12. An Answer to Bernhardi, by D. S. Cairns, D. D.
No. 13. Patriotism, by Percy Dearmer, D. D.
No. 14. Spending in War Time, by E. J. Urwick, M. A.
No. 15. Christianity and Force, by A. G. Hogg, M. A.
No. 16. Germany and Germans, by Eleanor McDougall M. A.
No. 17. Pharisaism and War, by Frank Lenwood, M. A.
No. 18. The Cure for War, by A. Clutton-Brock.
No. 19. Our Need of a Catholic Church, by W. Temple, M. A.
No. 20. War, This War and the Sermon on the Mount, by B. H. Streeter, M. A.
No. 31. British and German Scholarship, by James Hope Moulton, D. D.
No. 32. Are We to Punish Germany, If We Can? by A. Clutton-Brock.
No. 33. Peace with Empire the Problem, by Edwyn Bevan, M. A.
No. 34. The Reasonable Direction of Force, by Louise E. Matthaei.

Here beautifully printed, substantially bound in red paper covers, are nineteen of the twenty pamphlets published by the Division of International Law of the Carnegie Endowment for Internatonal Peace. Most of them "original documents" which render them of permanent value in the library of the student of Peace as this list of topics clearly proves.

PUBLISHED BY CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE.

No. 2. Limitation of Armament on the Great Lakes, Report of Hon. John W. Foster.
No. 3. Signatures, Ratifications, Adhesions and Reservations to the Conventions and Declarations of the First and Second Hague Peace Conferences.
No. 4. The Hague Conventions of 1899 (I) and 1907 (I) for the Pacific Settlement of International Disputes.
No. 5. The Hague Conventions of 1899 (II) and 1907 (LV) Respecting the Laws and Customs of War on Land.
No. 6. The Hague Conventions of 1899 (III) and 1907 (X) for the Adaptation to Maritime Warfare of the Principles of the Geneva Convention.
No. 8. The Hague Declaration (IV, 2) of 1899 Concerning Asphyxiating Gases.
No. 10. The Final Acts of the First and Second Hague Peace Conferences, Together with the Draft Convention on a Judicial Arbitration Court.
No. 11. The Hague Convention (II) of 1907 Respecting the Limitation of the Employment of Force for the Recovery of Contract Debts.

[24] Remember Louvain, Selected by E. V. Lucas, Methuen & Co., Ltd., London.
[25] Contemporary War Poems, Introduction by John Erskine, American Association for International Conciliation, New York.
[26] The Silk-Hat Soldier and other Poems, by Richard LeGallienne.
[27] The Present Hour, by Percy Mackaye, Macmillan Co., New York.
[28] War Brides, by Marion Craig Wentworth, The Century Co., New York.

No. 12. The Hague Convention (III) of 1907 Relative to the Opening of Hostilities.
No. 14. The Hague Convention (VI) of 1907 Relating to the Status of Enemy Merchant Ships at the Outbreak of Hostilities.
No. 15. The Hague Convention (VII) of 1907 Relating to the Conversion of Merchant Ships Into War-ships.
No. 16. The Hague Convention (VIII) of 1907 Relative to the Laying of Automatic Submarine Contact Mines.
No. 17. The Hague Convention (IX) of 1907 Concerning Bombardment by Naval Forces in Time of War.
No. 18. The Hague Convention (XI) of 1907 Relative to Certain Restrictions with Regard to the Exercise of the Right of Capture in Naval War.
No. 19. The Hague Convention (XII) of 1907 Relative to the Creation of an International Prize Court.
No. 20. The Hague Convention (XIII) of 1907 Concerning the Rights and Duties of Neutral Powers in Naval War.

From London comes these further pamphlets and printed comments from the House of Parliament "by command of His Majesty." No. 5, "Correspondence Between His Majesty's Government and the United States Ambassador Respecting the Treatment of German Prisoners of War and Interned Civilians in the United Kingdom." No. 7, the same concerning the treatment of prisoners "In the United Kingdom and Germany respectively." No. 15, "Diplomatic Correspondence Respecting the War, published by the French Government." "Report of the Committee on Alleged German Outrages, presided over by Viscount Bryce." "The War; Its Causes and Its Message; Speeches delivered by the Prime Minister, Asquith." "The United States and this War;" a word in season by Sir Gilbert Parker, and "The Belgian People's War a Violation of International Law." "Translations from the Official German White Book," published by the Foreign Office.

From Paris comes these English pamphlets: "Who Wanted War? The origin of the war according to diplomatic documents," by MM. Durkheim and Denic, professors at the University of Paris. "German Atrocities from German Evidence," by Joseph Bédier of the College of France, "The Violation by Germany of the Neutrality of Belgium and Luxemburg," by André Weiss, Professor of International Law in the University of Paris.

Of the constant stream of pamphlets thrown off by the American Press we have here a paper read by Mrs. J. Malcolm Forbes before the Massachusetts Federation of Woman's Clubs, entitled "War on War," "The Enemy," written for the American School of Peace by Beulah Marie Dix, the author of "Moloch." "The Duty and Opportunity of America in the Present Crisis," a sermon by John Haynes Holmes. "Is War Ever Justifiable?" by the same author. "German 'War-Makers,' A Critical Study," by Noel Sargent of the University of Washington, published by the Germanistic Society of Chicago. "Russian Diplomacy and the War," by James Westfall Thompson, professor of European History in the University of Chicago, published by the same society. "A Peace Proposal," a business man's plan for settling the war in Europe, by Chales L. Bernheimer, 120 Franklin Street, New York, published in six languages, namely, Dutch, English, French, German, Italian and Spanish, and lastly, "The Proceedings and Addresses" of the meeting of "The League to Enforce Peace," held in Independence Hall, Philadelphia, June 17th.

And all this printing and still an apathetic public and in the main non-active church, a press that in the main is militant, clamoring for defense, boosting armament, encouraging and commending the spectacular training camps where the favored business men and their sons give vent to their patriotism by playing at war. What we need is not argument but inspiration. The case against war is made out long ago at the courts of science, justice and religion, and still we pray for battleships and seek to hide behind fortifications. Not more print but more personality, not pamphlets but human speech is what is wanted. Let the peace organizations rest in their work of printing and place their energies in a missionary campaign that will visit every college, church and schoolhouse in the land with advocates for peace, touched with apostolic power. The "Army and Navy League" that boasts of its twelve thousand members goes about our country with slippered feet, carrying their message of terror, their gospel of cowardice to the banquet tables around which are gathered the business men of our land. Let those who believe in the potency of the gospel of Love, that it is equal to the needs of government and to the defense of nations take the road, John Wesley like, and preach the gospel of disarmament at cross roads, in village squares, in college halls and at the altars of religion. Now is the opportune time to arouse the United States to its great opportunity, its leadership in the "War Against War."

THE ELF DESCRIBES HIS VIOLIN.

There is enchantment hid within
My small brown beechnut violin,
Or you would think so could you hear
Its miniature music clear:
Faint songs of sunset and the dew,
The voice of dusk and moonlight too,
The gnat who sings as best he can,
The cricket imitating Pan,
The things the toad would like to say,
The snail's reflections by the way,
The gray moth's wistfulness the word
Of a wild Dryad overheard,
All these and more beside I play
As such a virtuoso may.
Once when Titania hurt her wing,
She summoned me to play and sing,
And "Now, dear troubadour," said she,
"For love o' laughter, play to me!"
I gave her "Apple-Leaf," "Sweet South,"
"Midsummer Madness" and "Rose-Mouth,"
"The Bumble-bee's Complaint" and then
"Midsummer Madness" through again;
And when "The Tumble-bug" I tried,
She laughed and clapped her hands and cried
"O Imp of mischief and delight,
The Tumble-bug shall dub thee Knight!"

In the Craftsman. —*Grace Hazard Conkling.*

The Submarine a Negation of Sea Power

The testimony of science as to the revolution that is going on in methods of defense illustrates, in the following passages, the need of delay and caution before we rush into the expensive and futile policy of creating a great army that would be needed to defend ourselves "only from Canada and Mexico." In the "American Magazine" for August, Herbert Quick, in an article entitled, "The Submarine as a Peacemaker," presents arguments that should have wide consideration. He says:

"At the moment, sea power is functioning just as the galleys functioned at the battle of Lepanto, for the last time. * * * The submarine is the negation of sea power. It equalizes things between nations. It creates a universal stalemate at sea. It can sink any other warship except another submarine, which it can not see nor follow. It can prevent the transport of troops by water, thus putting an end to conquests like many of those of the past. * * * It makes peace at sea the only practicable thing. It makes real war at sea impossible, literally so, just as debating between a blind man and a deaf man is impossible. These statements are somewhat anticipatory; they relate to the very near future when submarines will be as plentiful off every defended shore as moving buoys in every yacht harbor. The future history of the world will be far different from what it would otherwise have been because of the submarine. The mastership of the seas has passed from every nation. Defense is made perfectly practicable against overseas expeditions everywhere. Japan and Great Britain are forever safe from invasion once their submarine forces are developed, but they are capable of being starved by their enemies. We, of continental position, are in better case than ever before as against transmarine foes, actual or potential. The submarine gives us only two possible enemies on whom we can wage war—Canada and Mexico. * * * It carries out over all the seas a stalemate as complete as that which exists in the trenches in France, a stalemate in which real battles are impossible, in which destructive war on commerce is raised to the *n*th power, and in which world intercourse must be based on peace, or insofar abandoned as to make the very existence of the insular commercial nations hazardous."

Nikola Tesla, in an interview in the New York Times of August 1, enlarges on the marvelous possibilities of the near future. He says:

"We can maintain peace for ourselves and help to maintain it for the world by adopting methods radically different from those that have so signally failed in Europe. Hitherto it has been humanity's plan to preserve peace by creating forces for offense. But I am sure that the United States can do more towards promoting the world's progress and insuring its own tranquillity by making itself invulnerable than by making itself invincible. * * * We already have means at hand, not merely theoretical but demonstrable, and in a measure experimentally proved, which, if consequentially employed, would make it impossible for any hostile force to imperil our tranquillity.

"Even now wireless control from the shore of crewless, and therefore of doubly offensive vessels, is a possibility, though with their automatic engines, automatic steering gear, and automatic weapons they will be well out at sea.

"It is my belief that we should install numerous wireless controlling plants under the command of competent officers, and that to each should be assigned a number of submarine, surface and aerial craft. * * * If we were properly equipped with such devices of defense, it is inconceivable that any battleship or other vessel of an enemy ever could get within the zone of action of these steel automatic craft, without incurring a risk of annihilation amounting almost to certainty. And such a danger would never be braved."

This testimony, together with Norman Angell's trenchant article in the August number of the "New Republic" on "A New Kind of Warfare," is to be commended to those who are now considering new and drastic methods of compulsory training of our boys.

LUCIA AMES MEAD.

Prize Offer of the Church Peace Union

The Church Peace Union offers to the churches five thousand dollars ($5,000) in prizes for the best essays on international peace. The sum is apportioned as follows:

1. A prize of one thousand dollars ($1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.
2. Three prizes, one of five hundred dollars ($500), one of three hundred dollars ($300), and one of two hundred dollars ($200), for the three best essays on international peace by students of the theological seminaries in the United States.
3. One thousand dollars ($1,000) in ten prizes of one hundred dollars ($100) each to church members between twenty (20) and thirty (30) years of age.
4. Twenty (20) prizes of fifty dollars ($50) each to Sunday School pupils between fifteen (15) and twenty (20) years of age.
5. Fifty (50) prizes of twenty dollars ($20) each to Sunday School pupils between ten (10) and fifteen (15) years of age.

In the accomplishing of the desired results among the church members and the Sunday School pupils, and in the awarding of the prizes, The Church Peace Union will have to depend largely upon the assistance which the pastors can render. It is earnestly hoped that the pastors will make the announcement of these prizes in all of the churches and Sunday Schools of the United States. In competing for the prizes only one essay should be sent from each Sunday School, the essays of the local Sunday School being read by a local committee and the one winning essay forwarded.

It is hoped that from the thousand dollar ($1,000) prize offered to clergymen one or more essays may be found which will be worthy of publication and distribution by the Foundation. All essays must be mailed not later than December 31, 1915, and all essays and questions should be addressed to The Church Peace Union, Prize Essay Contest, 70 Fifth Avenue, New York City. The name and address of the contestant should be clearly written on each essay and the group

in which the essay is to be entered should be marked on the essay and stated in connection with all inquiries.

For pastors who intend to write for the thousand dollar ($1,000) prize the following list of books will be found most helpful:

Swords and Ploughshares. Lucia Ames Mead.....$1.00
The Federation of the World. Benjamin F. Trueblood ..... .75
The Blood of the Nation. David Starr Jordan..... .15
War Inconsistent with the Religion of Jesus Christ. David Low Dodge..... .65
The Great Illusion. Norman Angell..... 1.00
The Peace Problem. Frederick Lynch..... .75
The New Peace Movement. William I. Hull..... 1.00
The Moral Damage of War. Walter Walsh..... .85
The Passing of War. William Leighton Grane..... 1.25
Sumner's Addresses on War. Charles Sumner..... .60
Channing's Discourses on War. William Ellery Channing ..... .60
World Organization. R. L. Bridgman..... .60
Mohonk Addresses. Edward Everett Hale..... .80
Unseen Empire. David Starr Jordan..... 1.25
Arms and Industry. Norman Angell..... 1.25
Proceedings of the Lake Mohonk Conferences on Peace and Arbitration (copies may be obtained by writing directly to H. C. Phillips, Lake Mohonk, Ulster Co., N. Y.).....each .05
The Last War. Frederick Lynch..... .75
Christianity and International Peace. Charles E. Jefferson 1.25
The Fight for Peace. Sidney L. Gulick..... .50
The Christian Equivalent of War. D. Willard Lyon. .50
God's Paths to Peace. Ernst Richard..... .75

All of the above may be obtained from The Church Peace Union, 70 Fifth Avenue, New York.

A selected list of pamphlets will be sent on application to The Church Peace Union, 70 Fifth Avenue, New York, N. Y.

The essay may deal with any phase of the problem which appeals to the writer.

It is hoped that many of those who write for the thousand dollar ($1,000) prize will lay special stress on the ways in which the cause may be advanced, and those essays which give the writers' own views on the subject will, of course, have a certain freshness and uniqueness that essays which are based merely upon writings already in existence cannot have.

Recognizing the fact that divinity students as a whole are not able to purchase books, The Church Peace Union will be willing to supply them free to a limited extent upon application. These essays from theological students should not exceed five thousand (5,000) words in length.

For essays included under paragraphs 3, 4 and 5 literature will be sent on application. Essays written by church members between twenty and thirty (20 and 30) years of age should be sent directly to The Church Peace Union. Essays written in connection with paragraphs 4 and 5 by Sunday School pupils should be handed to the pastor with the request that he, or some committee which he shall appoint, shall read them, and that one essay from each Sunday School should be forwarded to The Church Peace Union. Essays in groups 3, 4 and 5 should not exceed three thousand (3,000) words in length.

The award of prizes will be made early in 1916.

Wherever it is possible, the essays should be typewritten.

In all communities where there are libraries the writers are advised to consult the librarian. He will provide for them books on the peace movement, and if he does not have them on his shelves ask him to secure them. The pamphlet on "The Literature of the Peace Movement" by Edwin D. Mead, and the chapter on "The Latest Literature of the Peace Movement" in Professor Hull's "The New Peace Movement," which supplements Mr. Mead's pamphlet, will give librarians and students all necessary bibliographical information. Poetry cannot be accepted under the conditions for these prizes.

THE SUNDAY SCHOOL

The Flowering of the Hebrew Religion

The New Testament

Being the Fifth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion as given by Jenkin Lloyd Jones to his Class at the Abraham Lincoln Centre

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

XXXI.

The Apocryphal New Testament, or, The Books That Did Not Get Into The Canon

Just a glimpse of a very obscure section of Biblical literature. It is a section that may be a negligible quantity so far as its spiritual value is concerned, but which is illuminating to the student of the New Testament. There is considerable literature available to the scholars, lying parallel with that of the New Testament. There is an apocryphal New Testament as there is an apocryphal Old Testament, but not nearly so rich. The O. T. apocrypha is made up of Jewish literature which came into being after the O. T. Canon was closed, during the second and first centuries B. C., reaching over into the first century A. D., during which period the Jewish mind was intensely active. The apocrypha of the New Testament has not that time distinction. There must have been a lot of writing that is permanently lost. We have evidence of the fertility of Paul's mind. Christianity in the generations immediately following the death of Paul, missing his apostolic and missionary impulse, ran down. It had to pass through the creed making, bishop appointing and council calling period. The story of this ecclesiasticism is neither inspired nor inspiring, but useful. An analogy may be found between this obscure, early Christian growth and the easily studied development of Methodism to which John Wesley gave an impulse which is not yet exhausted. He was so fertile in ideas and purposes and schemes that very shortly the movement was in great danger of becoming a complicated mass of rules and regulations, a thing of committees, boards of trustees and councils. It is easy to see that the Methodist literature of the second and third decade after John Wesley was of a technical character, records of business proceedings, perhaps very good, but not the sort of thing that makes lasting literature.

The time came in the early Church movement when bishops quarreled and divided. At last in 325 A. D. the Emperor assumed control and tried to straighten matters out. The first great council was held at Nicaea, when the whole question was to be decided as to the

nature of Christ and incidentally the question of the Canon as to which books were trustworthy and which not. They did formulate a creed, but the question of the Canon was left to subsequent councils to wrestle with and it was not dogmatically closed for many centuries after this.

So the little fragments, largely quotations and illustrations, some of them in a good state of preservation, constitute a book which is a negligible quantity, interesting but not valuable. It is not very accessible because not important to the common people, though cherished perhaps by the Catholic Church. An edition was published in 1820 in London by William Hone, a free thinking publisher, and is interesting as showing how in the early days of Christianity it yielded to the mythologizing law by ornamenting prosaic facts with the aftergrowths of fancy and loving credulity.

The Table of Contents gives the proper names of the surviving fragments and number of chapters:

	Chapters
The Gospel of the Birth of Mary	8
Protevangelion	16
I Infancy	22
II Infancy	4
Christ and Abgarus	22
The Apostles' Creed	1
Laodiceans	1
Paul and Seneca	14
Paul and Thecla	12
I Corinthians	23
II Corinthians	4
Barnabas	15
Ephesians	4
Magnesians	4
Trallians	4
Romans	3
Philadelphians	3
Smyrnaeans	3
Polycarp	3
Philippians	4
I Hermas—Visions	4
II Hermas—Commands	12
III Hermas—Similitudes	10

The first book—the Gospel of the Birth of Mary—with a great deal of detail shows that Mary herself was virgin born, the theory of the Immaculate Conception of Christ necessitating the clearing up of his mother's record, an effort to substantiate the dogma of his spiritual nature and special divine origin. Later on angels appear and do a lot of talking and there is an interesting account of how Joseph was selected after the High Priest had consulted God.

"For Isaiah saith, there shall come forth a rod out of the stem of Jesse, and a flower shall spring out of its root. . . . Then, according to this prophecy, he appointed that all the men of the house and family of David, who were marriageable, and not married, should bring their several rods to the altar.

"And when the Lord Jesus was seven years of age, he a flower should bud forth, and on the top of it the Spirit of the Lord should sit in the appearance of a dove, he should be the man to whom the Virgin should be given and be betrothed."

The Protevangelion, the Gospel of James the Lesser, the Evangel before the Evangelists, again has detailed account of the birth of Jesus, very oriental in character. You will note that some of the masters insist on painting the birth chamber as a cave, and in order to reconcile the details of a stable, introduce the cattle, all of which came in the art of the church long after this gospel was dropped out.

In the "Infancy of Jesus," I and II, we have the most interesting part of this neglected literature—kindergarten stories, miracles performed by the infant Jesus. We read in the fifteenth chapter:

And when the Lord Jesus was seven years of age, he was on a certain day with other boys, his companions about the same age.

"Who, when they were at play, made clay into several shapes, namely, asses, oxen, birds, and other figures,

"Each boasting of his work and endeavoring to exceed the rest.

"Then the Lord Jesus said to the boys, 'I will command these figures which I have made to walk.'

"And immediately they moved, and when he commanded them to return, they returned.

"He had also made the figures of birds and sparrows, which, when he commanded to fly, did fly, and when he commanded to stand still, did stand still; and if he gave them meat and drink, they did eat and drink."

The story has it that Joseph was rather a poor carpenter, but that Jesus would help him out of his difficulties and make his joints fit.

How did these stories come to be, how did they ever come to be believed as authentic, and how came they to be so forgotten, are questions not to be answered from history, but are questions of pedagogy and psychology. That which began in loving fancy ripened into foolish dogma, and then fell out by the way from their own inefficiency. Priests who felt the meagerness of the story put words with these details.

The Epistles of Jesus, sometimes called the Gospel of Nicodemus, is quite well preserved. It is followed in this collection with the so-called Apostles' Creed. There is no possible way of relating this Creed with the Apostles, but it appears in these unrelated fragments, so that it did come into shape somewhat early in the story of Christianity. You may not believe it but it carries with it a stately dignity and value. The preface reads:

"It is affirmed by Ambrose, 'that the twelve Apostles, as skillful artificers assembled together, and made a key by their common advice, that is, the Creed; by which the darkness of the devil is disclosed, that the light of Christ may appear.' Others fable that every Apostle inserted an article, by which the creed is divided into twelve articles; and a sermon, fathered upon St. Austin, and quoted by the Lord Chancellor King, fabricates that each particular article was thus inserted by each particular Apostle:

"Peter,—1. I believe in God the Father Almighty;

"John,—2. Maker of heaven and earth. &c., &c.

Each of the twelve apostles contributing an article.

Perhaps the most interesting and curious historical suggestion is found in the letters of Paul to Seneca and Seneca's replies, reminding us of Edward Everett Hale's "Man Without a Country," suggesting that probably the writer never meant that anyone should take them literally.

Clement was a very interesting early father in Alexandria and enough of his writing has lived to show that he was a man of parts, a scholar and a gentle spirit. His alleged letter to the Corinthians came near getting into the Canon, as did the general Epistle of Barnabas.

The three Epistles of Hermas the Shepherd revel in visions and lofty conceptions that we like. To the literary scholar it is a fragment that has survived through 1700 or 1800 years and is interesting because it has survived and because it reflects the spirit and thought of those days so like our own and helps us to understand this whole Christian movement.

The Encyclopedia Biblica lists among the lost books which would belong to this apocryphal literature "Fragments" of the Gospel according to the Hebrews,

the Ebionites or Gospel of the Twelve, Gospel according to the Egyptians, according to Peter, the Logia, Gospel of Matthias, the Descent of Mary, Zacharias, the father of John the Baptist, other writings connected with the names of the Virgin and John, and a portion of some early Acts of Peter, also an apocalyptic work, the prophecy of Hystaspes. We know these books to have existed because they are quoted from by the Fathers.

We have one *valuable fragment,* The Teachings of the Twelve Apostles, originally part of a manuscript discovered by Clement in the Library of the Most Holy Sepulchre in Constantinople. It consists of four leaves, which in 1884 was published with Greek text on one page and English on the opposite. The introduction reads: "It contradicts nothing belonging to that age; corroborates some things which may henceforth be more strongly emphasized, and adds some things for which we may well be very profoundly grateful."

This literature helps us to see that the New Testament is ours for two reasons. First, by virtue of the law of the survival of the fittest; the second element, ecclesiastical protection, the church was the fence that shut it in. It is interesting to note that the Catholic Church has never closed its Canon of scripture, believing that God still reveals himself. But in spite of this there is a mass of dogmatism, not only in the Catholic Church but in all churches, which it is our business to disintegrate.

I. When was the New Testament apocrypha written?

II. What was the purpose of the Council of Nicaea?

III. What are conclusions of scholars concerning the origin of these stories?

IV. Relate story of the writing of the Apostles' Creed as found in the "Epistle of Jesus."

A Pastoral Letter

Meant for the Church Of The Messiah, New York City,—but Good for the Wider Parish of this Live Minister

. . . . . "Truth neither shakes
Nor wavers; but the world shakes, and we shriek."
EDWARD ARLINGTON ROBINSON,
In The Children of the Night.

When, a year ago, I last addressed you in this way, the foundations of the world were being shaken by the outbreak in Europe of the great War of the Nations. This stupendous cataclysm had come upon us a with a suddenness so overwhelming, and had let loose upon our ordered life forces of evil so incalculable, that for the moment we were too far paralyzed, intellectually and emotionally, to comprehend the significance of events. In the beginning, the situation seemed too terrible to be true. Later on, as its reality was forced upon our minds by the far-flung consequences of invasion and battle, we sought comfort in the thought that it was too terrible to continue. Then as week succeeded week, with no tidings but those of blood and ashes, of great peoples girding themselves for a prolonged death struggle, we nerved ourselves to the witnessing of such a spectacle of horror as the eyes of men have not beheld since the world which was Rome became engulfed in chaos and black night. A year has now passed away—and the most dreadful fears of our despair have been more than realized! Hostilities, originally joined in Belgium and the English Channel, have been extended to all of the five continents and seven seas. Eleven countries, each with a universal mobilization of men and money, have been plunged into the storm of conflict. Battles fought in a magnitude and with a duration never known before, have become the commonplaces of the day. Weapons of devastation and death, surpassing in fiendish ingenuity and titanic power anything ever conceived by the crazed imagination, have been wielded with ruthless unconcern or ferocious determination. Cities have been razed, harvest fields laid waste, works of art and learning wantonly destroyed, as by some vagrant host of Huns new-born in this late age. Whole nations like Belgium, Poland, Serbia, have been turned into deserts, and all their peoples doomed to beggary and pestilence. Thousands of unoffending women and children have been outraged and massacred, driven from home and field to unfamiliar lands, smitten in the city streets by fire from the skies, slaughtered on ocean highways by the submerged assassins of the deep. Millions of men have perished, and other millions been blinded, torn and broken in a combat which had no cause and finds as yet no issue. Billions of money, piled up in burdens of unimaginable debt, have been expended in the work of waste and ruin. The fields of Europe are cemeteries, its public buildings hospitals, its homes houses of mourning. And beyond the area of struggle, on every remotest shore and farthest sea of the noncombatant world, there watch in dread the peoples who are still in peace. What the end will be, no man can say. That kings will be dethroned, kingdoms fall, great powers lapse to degeneracy and decay, beneficent works of social reconstruction crash to ruin, the progress of centuries in human strength, efficiency and happiness be undone, is certain. And beyond this, as not unthinkable possibilities, are the exhaustion of available wealth, the collapse of the economic fabric of civilization, the depopulation and waste of Europe beyond the repair of generations, the reduction of the world to the condition of Germany during the Thirty Years War, when half the people of the empire perished of hunger or the sword, and the rest wandered through field and forest like wolves in quest of prey. A universal conflagration has been kindled; and not yet have been set, or even conceived, the bounds of its devastation.

Retrospect and prospect are at this hour alike terrific. Nevertheless must it be said that, if this were all, it might still be possible for us to spend our days as those who are not without hope; for what the hand of man hath builded and then destroyed, his hand may build again. More than once, in times gone by, has the world arisen from what seemed at the moment to be the ashes of final ruin. What may well tempt us to grim despair today, however, is the spectacle not of material destruction but of spiritual reversion, the horror not of outward loss but of inward death. The real tragedy of this hour is to be found in the wreckage of ideals rather than of cities, the blasting of the souls rather than the bodies of men. At the first coming of the War, the reaction of the human spirit was as sound as it was instinctive. This is the consequence of the industrial and political barbarism of our world; this is the wages of the international sins of suspicion, deceit, hatred and ambition; this is the

death of civilization which sought the way of life in exploitation instead of comradeship, in empire instead of brotherhood, in power instead of love! As the tide of conflict swept on, however, from land to land, leaving in its wake an ever wider area of horror, there followed a second reaction as baleful as the first was beneficent. Swiftly the winds of fear blew round the world. Instantly, as in all panic, the passion to survive, at any cost of mutual regard or service, seized fast upon the souls of men. Everywhere rose up false prophets to proclaim comradeship an illusion, brotherhood a futile dream, love a snare and pitfall to unwary feet. Security and not sacrifice, might and not right, the sword and not the spirit, became at once the law of life. And in every city and village throughout the stricken world, went up the cry, "to arms!" Even America, far removed from the scene of struggle, barriered from disaster as by some cosmic pattern, bulwarked by the love of children adopted from every land and race, heard the call, and in weakness now gives echo to its mad refrain. Never has the world experienced so complete and sudden a reversion. At one fell instant, faith seems dead, God a fantasy, the kingdom of God an idle fable like the whilom Islands of the Blest. It is as though prophets had never spoken, apostles never lived, martyrs never died. Ten thousand years of witness to the spirit by word and deed are seemingly swept away; and, despite personal refinement, material comfort and endless moral decoration, we accept life as the cave-man who brained his foe, fattened on his blood and spoil, and chattered to his tribal god of worship!

In such an hour, nothing is easier than to yield to the prevailing madness. But in such an hour, also, nothing is more necessary than to resist it. He who keeps his head and counsels quiet when panic grips the crowd, is but an obstacle to be overborne and trampled under foot; but unless such an one appear, the end is certain. The peril of the world today is the peril of moral dissolution. Mankind needs to be saved not so much from the sword that devours, as from the hands that bless and lift the sword as the instrument of life. And such salvation, we may be sure, can only come from allegiance to the truth "which neither shakes nor wavers," though "the world shakes and we shriek!" Still is it as true today as when first proclaimed to the raptured ears of men, that God is our Father and all men everywhere our brethren. Still is it as true today as when the prophets of old bore steadfast witness, that love is the fulfilling of the law and never faileth. Still is it as true today as before the breaking cataclysm of 1914, that he that taketh the sword shall perish by the sword, while he that doeth the work of righteousness shall find quietness and confidence forever. And still is it true, above all other shining truths of God, that to die for good is gain, as to live for evil and by evil is loss eternally. The world may shake even as it shakes today, but these truths neither shake nor waver. The universe may shrivel as a flaming scroll, but these truths shall abide. Darkness may overwhelm mankind, until, as in Lord Byron's dreadful dream, the two last men of all earth's creatures stand face to face in death, but these truths are as firm as ever. Distrust them, disregard them, defy them as we may—they are with us still, even as the heavenly laws change not when planets reel and starry systems crumble to the dust of chaos.

To define these truths, and to affirm them with new fervor and unwasted hope, this is a man's highest duty, as I conceive it, at this terrific hour of fear and death. Especially is this the duty of those who, "in the love of truth and in the spirit of Jesus," have united "for the worship of God and the service of man!" Ministers and peoples all about us will conform to this world of madness, for the disciples of our day know as little of the mind of Christ as the two who bade the Master call down fire from heaven to consume his foes. Churches innumerable will serve Cæsar and not God, for churches are still alien to religion. But not this, I must believe, will the Church of the Messiah be disobedient unto the heavenly vision. The duty of the hour is our duty—to preach peace to a world in arms, to commend reason and goodwill to peoples who seek the arbitrament of the sword, to proclaim the supremacy of love to an age aflame with violence and hate. Such preaching may seem foolish, when ears are attuned to nothing but the cash of steel. Such tasking may seem vain, when millions of men kill and are killed in battle. To cry, Peace, peace, when there is no peace, may seem the acme of delusion. But God is with us, however men may be against us. The things we speak are truths that shine in stars, speak in winds, and run with rivers to the sea. Another age, if not our own, will heed, and bring to fruitage the seeds we cast this day into the burning furrows of the world. Never was there a blacker hour of human destiny than this in which we live; but so sure as God is God, and men the children of God, and love the life of God and men, so must this hour pass into the dawning of the new and better day. "The future," said John Fiske, speaking of a fate which no madness can destroy nor postpone, "is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poet, the lesson of priest and prophet, is confirmed in the light of modern knowledge—and as we gird ourselves up for the work of life, we may look forward to the time when, in the truest sense, the kingdoms of this world shall become the kingdom of Christ, and he shall reign forever and ever, king of kings and lord of lords."

These are "the times that try men's souls." Today as never before is God "sifting out the hearts of men before his judgment seat." To be loyal to the highest or content with the easiest, to be the children of faith or the vassals of fear, to stand for truth or make terms with error—this is the challenge of the hour. And to this challenge we shall give answer to those who seek first the kingdom of God and his righteousness! Praying that the divine blessing may rest upon our labors for mankind, and that in all we say and do together, unfaltering trust and sure affection may bind us in an ever closer fellowship of the spirit, I remain,

Very sincerely yours,

September 15, 1915. JOHN HAYNES HOLMES.

CAKE AND WINE.

She took a pinch of pollen-dust,
A drop of moonlit dew,
And made the elf a magic cake
To help his vigil through:

And when the dawn crept up the sky,
With wine of clover pink
Spiced with heartsease, she brimmed a cup,
And gave it him to drink.

In "The Craftsman." —*Grace Hazard Conkling.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

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Autumn Announcement for 1915
Jenkin Lloyd Jones, Minister

A Chant of Love for England

A song of hate is a song of Hell;
Some there be that sing it well;
Let them sing it loud and long,
We lift our hearts in a loftier song:
We lift our hearts to Heaven above,
Singing the glory of her we love,—
England!

* * *

Shatter her beauteous breast ye may;
The spirit of England none can slay!

* * *

Pry the stone from the chancel floor,—
Dream ye that Shakespeare shall live no more?
Where is the giant shot that kills
Wordsworth walking the old green hills?
Trample the red rose on the ground,—
Keats is beauty while earth spins round!
Bind her, grind her, burn her with fire,
Cast her ashes into the sea,—
She shall escape, she shall aspire,
She shall arise to make men free;
She shall arise in sacred scorn,
Lighting the lives that are yet unborn;
Spirit supernal, Splendor eternal, England.

—Helen Gray Cone.

Pulpit Topics.

Seven Sermons of Love for the Battle-torn Peoples.

Reinforcements of Faith.

Sept. 26. Introductory—**Lamb vs. Lion.** An After-vacation sermon.
Oct. 3. **Why Love England?**
Oct. 10. **Why Love Germany?**
Oct. 17. **Why Love France?**
Oct. 24. **Why Love Italy?**
Oct. 31. **Why Love Russia?**
Nov. 7. To be announced.
Nov. 14. **Why Love Turkey?**
Nov. 21. Annual Thanksgiving Sermon—**"Above All Nations Is Humanity."**

Other Courses of Sermons Contemplated During the Year 1915-16.

(A) **Our Debt to the Submerged Races,** viz.: Hungary, Poland, Bohemia, Finland.

(B) **The Lands of Tomorrow—** The New India, The New China, The Awakened Japan, The Un-rendered Balkans, Australasia, Africa—the Continent of Hope.

(C) **Paralleling the Work of the Religious Study Classes,** an irregular series of pulpit biographical studies will be given on The Greater Stepping Stones Across the Centuries, from Paul to Luther—Benedict, Alfred, Francis, Dante, Savonarola, etc.

The above suggestive topics are printed in the hope that they will stimulate cooperative study by private reading, studies in home circles, and by the various "classes" and "clubs" that meet at the centre.

So far as practicable the Lincoln Centre branch of the Public Library will encourage and reinforce these studies by making available such books as are required. Lists of desired books wil enable the libraries to meet such demands.

Religious Study Classes. The first meeting of the Tuesday Class, September 28, 10:30 a. m. Friday Class, October 1, 8 p. m. First session of the Sunday School, October 3, 9:30 a. m. This year will be the sixth in our Seven Years' Course, "The Growth of Christianity," or "Stepping Stones Across the Centuries from Paul to Luther." For topics and reference lists, see syllabus of The Seven Years' Course, price 15c; and the larger and very valuable "Reference Studies in Medieval History," by Prof. James Westfall Thompson of the University of Chicago, price, $1.05. These lists can be procured at the office or at any of the classes.

Browning Class. The Browning Class will resume its work the first week in November. It will begin with the study of the drama, "Strafford," and continue with the dramatic romances as arranged in Volume IV of the Camberwell edition. "The Italian in England," "Waring," "The Flight of the Duchess," "The Statue and the Bust," "Child Roland," etc. "Christmas Eve" and "Easter Day" will be read as preparations for these festivals. New and old members are urged to communicate early their intentions and wishes concerning hour and day of meeting to Mrs. C. H. Conrad, 3940 Lake Park avenue.

The Lincoln Centre Fellowship will announce its program at an early date. This is the one club available in our territory where men and women join on equal footing, to devote themselves to the consideration of serious subjects, and to the promoting of civic and cultural interests. From a modest beginning it has steadily grown, and we are looking forward to a season of great profit. The officers for the season are: Presidents, Mrs. Leopold Metzenberg and Prof. A. C. Van Noe; secretary, Mrs. C. F. Baker, 5466 Harper avenue, Chicago; treasurer, Mr. C. W. Lamborn. Any of these officers solicit correspondence concerning membership and programs.

The Sunday School. The instruction in our Sunday School receives much attention. No one is allowed to teach who does not attend one or the other of the minister's normal classes. The teachers are devoted and bring exceptional ability and regularity to their tasks. The children are keenly alive to their privileges and give much attention to their lessons and to the none the less important song and worship service. Our school is in splendid condition, and there is no work done at the Centre of more importance. We ought to have a hundred more names added to our roll this year. Mr. Penhallow's class, consisting largely of High School and College students, offers peculiar attractions to inquiring minds. The course this year will cover a most interesting field, too much neglected by Protestants—the occupancy of Europe by Christianity, a thousand years of the Catholic Church with its growth, great leaders and great triumphs. Adults are cordially invited.

Social Section. Social, Tuesday, September 28. A welcome to Mr. and Mrs. Jones from the Tuesday Class. Luncheon will be served at 12:30 o'clock, 35c a plate. All old and new members urged to be present. Mrs. Milo B. Randall, 4017 Lake Park avenue, chairman.

Boys' and Girls' Work. Miss Mary Lackersteen has been secured to take charge of the girls' work and the dancing classes. Contributions for the support of this work are always welcome by Mrs. Merritt W. Pinckney, or Mrs. Julius Loeb, chanrmen. To the regret of all parties concerned, Mr. Bergesen finds it impossible to

continue his successful work with the boys. Pending the selection of his successor, Dr. Frew, in addition to his gymnasium work will keep the work intact. Mrs. E. E. Smith and Mrs. Max Adler, chairmen of this most important work, solicit earnestly a continuation of the support of old friends and an enlargement of the list from the new friends that the work has developed.

The Lincoln Centre Farm. This season has been as it ought to be, by far the most successful of the five years during which we have engaged in this interesting work. The forty beds in the two new dormitories have been occupied by four relays, two of boys and two of girls, each staying two weeks. The Camp has been in charge of Miss Zellmann and Mr. Bergeson to the great satisfaction of all concerned. Mrs. L. M. Smith has had charge of the maintenance fund entirely, and doubtless has some bills to clear up. Mr. Jones alone has raised the fund for the permanent improvements. The building of two dormitories, instead of one, was a matter both of economy and wisdom. One of the dormitories was built by his old friends, the All Souls Church of Janesville, which church he abandoned for the Chicago field thirty-five years ago. Half of the other building was provided for by Mr. Julius Rosenwald. The other half, financially speaking, is left "up in the air." The situation, opportunity, the improvements already made, ought to take care of a hundred children as readily as forty, so the quest of the year will be for three more dormitories, models of cheapness and efficiency. They will cost about $600 each. Those willing to help please apply to the Minister.

Lincoln Centre Peace League. Compared with the problem of International Peace all other civic and ethical problems take a subordinate and dependent position. Compared with the wickedness of war all other sins grow small. The churches, religion itself of every name, is being tried out by the Peace Test. Steps will be taken at once to organize the "Lincoln Centre Peace League" under a directorate consisting of a representative from the Sunday School, Mothers' Club, Fellowship, and the various classes and activities at the Centre, elected by the organizations themselves, under the chairmanship of Mrs. B. W. Sippy, chairman of the Peace Section of All Souls Church.

The Church Peace Union founded by Mr. Carnegie, of which Mr. Jones is one of the directors, has offered the following prizes, which, it is hoped, will interest our Sunday Schools. Mrs. Charles D. Steele has consented to superintend the contest. The essays are to be mailed not later than December 31, 1915, and are not to exceed three thousand words in length. Only one essay is to be sent from each Sunday School. The essays of the local Sunday Schools being read by a local committee and the winning essay forwarded.

One thousand dollars ($1,000) in ten prizes of one hundred dollars ($1000) each to church members between twenty (20) and thirty (30) years of age.

Twenty (20) prizes of fifty dollars ($50) each to Sunday School pupils between fifteen (15) and twenty (20) years of age.

Fifty (50) prizes of twenty dollars ($20) each to Sunday School pupils between ten (10) and fifteen (15) years of age.

A PRAYER OF THE PEOPLES.

God of us who kill our kind!
Master of this blood-tracked Mind
Which from the Wolf and Caliban
Staggers towards the star of Man—
Now, on Thy cathedral stair,
God, we cry to Thee in prayer!

Where our stifled anguish bleeds
Strangling through thine organ reeds,
Where our voiceless songs suspire
From the corpses in Thy choir—
Through Thy charred and shattered nave,
God, we cry on Thee to save!

Save us from our tribal gods!
From the racial powers, whose rods—
Wreathed with stinging serpents—stir
Odin and old Jupiter
From their ancient hells of hate
To invade Thy dawning state.

Save us from their curse of kings!
Free our souls' imaginings
From the feudal dreams of war;
Yea, God, let us nevermore
Make, with slaves' idolatry,
Kaiser, king or czar of *Thee!*

We who, craven in our prayer,
Would lay off on Thee our care—
Lay instead on *us* Thy load;
On our minds Thy spirit's goad,
On our laggard wills Thy whips
And Thy passion on our lips!

Fill us with the reasoned faith
That the prophet lies who saith
All this web of destiny,
Torn and tangled, cannot be
Newly wove and redesigned
By the Godward human mind.

Teach us, so, no more to call
Guidance supernatural
To our help, but—heart and will—
Know ourselves responsible
For our world of wasted good
And our blinded brotherhood.

Lord, our God! to whom, from clay,
Blood and mire, Thy peoples pray—
Not from Thy cathedral's stair
Thou hearest:—Thou criest *through* our prayer
For our prayer is but the gate:
We, who pray, ourselves are fate.

—*Percy Mackaye.*

ONE DENOMINATION'S "HIGH RESOLVE."

"Since there is at the present time a special interest in religious questions, and since the current revivalism is setting forth a crude and false doctrine and is attacking Unitarians and what the name Unitarian represents; and since wars and general disturbances are stirring the minds of people here and abroad to consider more carefully the fundamental things of thought and life;

"Resolved, That we make special efforts during this year to meet this need and opportunity by more directly and zealously studying and teaching the principles of our faith; by employing men and women in places where Unitarianism is unknown or misunderstood; by reaching out into the neighborhoods about our established churches with special meetings; by entering more aggressively upon work in our churches; by printing tracts suited to the peculiar needs of the time; by encouraging the writing and printing of books on timely subjects treated from our point of view; by making grants of money as far as funds permit to local enterprises for spreading our ideas; and by any means which the officers and agents of the American Unitarian Association or other workers can devise to increase during the year an interest in the same and beneficent religion which is committed to our care."

Adopted at the Annual Meeting of the American Unitarian Association, 1915.

EXPECTATION.

I yielded up a rose to God,
With golden stamens, petals white;
He keeps it, till the glad day comes
When I shall see it bloom in light.

A sweet song floated up to God,
A lifesong, thrilling near my own;
But I shall hear it some glad morn,
High carolling before His throne.

—*Mary C. Bishop.*

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